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the Antonines. How naïve this notion of birth was we may see in Tacitus, from whom we learn that, among the German tribes, nobles, ordinary freemen, and slaves were indistinguishable as regards culture. The result of the theocratic idea superimposed on this may be seen in a monarch like the Tsar Alexander III, who, while recognizing that he had only the intellect of a peasant, could yet resolve to 'do his duty' (as tyrant and persecutor) because his position as autocrat was conferred by God. Compared with this, the "*Qualis artifex pereo*" of Nero seems to me relatively noble. And I immeasurably prefer Philip II and Alexander III of Macedon to Philip II of Spain and Alexander III of Russia. Yet may we not add that the best ancient and modern thought agrees in making socially supreme an ideal of equal impersonal justice as a norm under which even the highest natural powers are to be exercised? If Dr. Bussell had cared, he might have found this, and not merely the struggle to remain personally uncontaminated, in Marcus Aurelius.

T. WHITTAKER.

London, England.

THE STORY OF THE BIBLE. From the Standpoint of Modern Scholarship. By Walter L. Sheldon. Second Edition. S. Burns Weston, 1415 Locust Street, Philadelphia, Pa., 1909. Pp. 187.

Mr. Sheldon had a rare capacity for making things plain. As lecturer of the Ethical Society of St. Louis for more than twenty years, he covered an astonishingly wide range of topics. But whether he dealt with the Bible or Dante, with Aristotle or Spencer, he always knew how to extract the meat and to give, in a simple and effective manner, what he felt that men were most in need of. He had little taste for subtle distinctions, minutiae of criticism, chronological details, or elaborated elegancies of style. He saw things in the large and took his hearers to the heart of every subject he treated. Everywhere he searched for the moral value; and when he found it, he set it forth interestingly and impressively. Mr. Sheldon had a great love for the Bible. His "Bible Stories for Children" is an admirable book; and his "Life of Jesus for Children" tells the wondrous tale with sympathy and insight.

In the book of which a second edition is now offered to the public, he sought to present the modern critical estimate of the Bible. He realized that, even in circles otherwise distinguished by general culture and a keen interest in literature, there is in our country a deplorable lack of information concerning the Jewish and Christian Scriptures, and that this applies not only to the results of critical study, but also to the contents and character of these books. Being too straightforward and anxious to supply what he knew was needed to assume an acquaintance with even the most elementary facts, he told the story 'as to a little child.' In this he was right. By so doing, he has performed a real service. At the same time the maturest and best informed mind will find in the book much that is suggestive and stimulating, especially in his treatment of the God-conception and the spiritual value of the biblical books.

In publishing the new edition, Mrs. Sheldon desired to have it revised by some eminent scholars and was able to secure the services of Prof. Morris Jastrow, Jr., of the University of Pennsylvania, and Prof. James A. Montgomery, of the Episcopal Divinity School of Philadelphia. Professor Jastrow has written a helpful and appreciative introduction and added a few footnotes to the sections dealing with the Old Testament; and Professor Montgomery has indicated, in a few footnotes, the somewhat earlier dates and different views as to the genuineness of New Testament books prevalent among more conservative scholars. Some misprints and minor inaccuracies should have been corrected. In the chronological table 'Hadrian' is, of course, a *lapsus pennæ* for Vespasian; on page 57 'Cornhill' is a misprint for 'Cornill'; on page 124 'The Blessing of Enoch' should have been changed to 'The Book of Enoch'; the statement that Judas Maccabæus set up independently a kingdom lasting only for a few months, should have been removed, and attention should have been called in footnotes to the facts that Genesis 3 is regarded by scholars as earlier, and not later, than the great prophets; that the ten tribes of Israel were not wiped out of existence in 722, and that the long prayer ascribed to Solomon in I Kings, 8, with the exception of one verse, is held to be of Deuteronomistic origin. Professor Jastrow wisely remarks that "the problem of the Sabbath is a particularly difficult and complicated one," but he would have laid the readers

of this book under greater obligations if out of the generous fund of his special knowledge of this problem he had offered some useful hint as to the probable solution. The present writer cannot agree with Professor Montgomery (p. 154) that "the admission of the genuineness of Philippians brings in also Colossians and Ephesians (at least as a working over of a Pauline original)" and that the authenticity of the Fourth Gospel is recognized by a perceptibly growing number of independent investigators (p. 159). Though admitting the genuineness of Philippians, after the necessary criticism of the text he considers Mr. Sheldon's statements on these points nearer to the probable truth than the suggestions in the footnotes. But these are after all minor matters on which scholars may disagree, however important they may seem to some students; and though one might wish that the revision had been more thorough, and be convinced that Mr. Sheldon would have welcomed it, had he lived to see this edition, it is very easy to understand the hesitancy, on the part of the scholars who kindly undertook the work, to retouch these sketches that are so admirably suited to their purpose.

The value of the book lies in the rational method of dealing with the questions discussed, and in the moral enthusiasm and truly religious spirit characteristic of the treatment throughout. Mr. Sheldon's avowed purpose was to persuade men to "search the Scriptures." To the end of his life, in the midst of the manifold duties of the ethical ministry, he found time for the study of the Bible. No orthodox minister could have shown more zeal for the spread of biblical knowledge or wisdom in planning for the instruction of the young in the great saving truths of the Bible, though he no doubt would have defined these truths somewhat differently. Mr. Sheldon's Sunday school was a real school. It was a place of earnest study, carefully laid out, wisely conducted, and fruitful in true knowledge of the Bible and other morally valuable literature. Eminently a practical man, a skillful organizer, one who knew how to make things go, he was humble as a learner, constant in his search for truth, independent in his judgment, and apt to teach. These qualities are reflected in the book, and it may therefore be heartily recommended. Let no reader omit the chapter on the God of the Bible. Its opening paragraph is wonderful. The great simplicity, the deep sincerity, the absolute reverence char-

acterizing this confession produce an effect that cannot easily be effaced.

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CHRISTIAN IDEAS AND IDEALS: An Outline of Christian Ethical Theory. By R. L. Otley, Canon of Christ Church, Regius Professor of Pastoral Theology and Honorable Fellow of Pembroke College, Oxford. London: Longmans, Green & Co., 1909. Pp. 400.

“Fullness of life (περισσὸν ζωῆς) is the Christian ideal. This does not mean simply ‘an equal, all round, harmonious development,’ which can only be dismissed as a sheer impossibility considering the actual limitations of human nature, but rather ‘the realization of man’s highest capacities by the sacrifice of the lower’; the cultivation of moral and spiritual power by self-limitation, by careful concentration of energy on what is best worth seeking. . . . The Gospel encourages man to contemplate life in its totality; to consider what are its essential elements, what its primary purpose, and how that purpose may be best fulfilled by each individual. This is the real importance of Christ’s example. He claims to be *the Way, the Truth, and the Life*. He reveals the true meaning of life, the greatness of its possibilities, and the discipline by which alone it can be raised to its perfection” (pp. 215, 216). “Christianity does not introduce a new law, but substitutes for it a life, a personality, in which the law of righteousness is perfectly embodied and represented. In his relationship to God and to mankind, in his attitude toward life and its problems, in his submission to the common lot of humanity, in his antagonism to evil, in his testimony to truth, in his acceptance of suffering and death, the Redeemer exhibited a certain type of character, which the New Testament describes as the ‘mind of Christ.’ All growth in character thus depends upon the effort to imitate a living person and to study a living mind” (p. 151). But it depends also on the indwelling presence of Christ. The power to realize the ideal is Christ ‘formed’ in man, the central principle of thought, emotion, and will. “The doctrine of our mystical union with Christ is a fundamental element in the Christian system of ethics” (p. 15). “The gift of power is the end of all God’s